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MEMORIAL
OF THE
DEDICATION OF YUITZUKWAN
TOKYO, JAPAN.

March 25th, 1894.

Catalogue of



Senshin Gakuin.

1893-1894.

Tokyo, Japan.

1894.







YUITSUKWAN, MARCH 25, 1894.

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American Antiquarian Society

INTRODUCTION.

This pamphlet has been prepared especially as a memorial of the erection and dedication of Yuiitukwan, (唯一館) Unity Hall, the head quarters of the Unitarian Mission in Japan and the home of Senshin Gakuin, (先進學院) the School for Advanced Learning, established and supported by the mission.

The need for a suitable building in which the several departments into which our work had been organized might be kept together and be made more helpful to one another, became urgent fully three years ago.

At that time the Japan Unitarian Association had already been proposed, and, in part, formed. This association was not intended to be a dependent of the mission. It was considered advisable, however, that for a while it should remain in close relationship with us, the mission taking an advisory attitude toward it, and supplying its officers with working room and the means for furthering its objects. The objects of this association are : first, the organizing and assistance of local associations and of churches whose aim is the promotion of the knowledge and the practice of pure religion ; second, the publication and distribution of books, pamphlets etc., which may diffuse rational opinion about social, ethical and religious questions; third, contribution to the support of speakers, writers and others who may be authorized to represent the association or do its work ; and fourth, to collect funds for the support of this work. As a branch of our church extension department is to be considered

also the "Post Office Mission," which the representatives of the general mission have conducted wholly under their own direction, for the sake of special personal intercourse with inquirers into the kind of religious faith and purpose the Unitarians have sent from the West to Japan.

Our department of publication had also become of considerable magnitude three years ago, with the certain prospect of a great increase in the near future. Under its care was issued our monthly magazine, which was growing rapidly in importance, and requiring especial conveniences for its editorial and business management. Our tract publication and circulation was already large, and the preparation of books embodying extended discussions of the fundamental problems of religion and of ethics had become a pressing demand.

The decisive interest however which led to our doing everything in our power to secure the needed building, was the school of religion, ethics and social science, which we had three years ago decided to open. The departments of church extension and of publication might have been conducted for a long time without serious embarrassment, in such houses as may be obtained in Tokyo. Not so our proposed school. A building adequate to its wants could not be found. We therefore rented as a headquarters and school building, for the time being, the most available house then vacant in the city, persuading ourselves that, having begun the school, our necessity would be met before the full number of the classes planned for in our course of instruction should come under our care.

For these and yet other reasons we immediately set ourselves to work to procure the funds required for the purchase of land and the erection of a mission and school hall. We estimated that with about \$7,000, our want could be supplied. At that time we had nearly one third of this amount, gathered previously from various sources for some future want, lying in bank at interest. This sum we made the basis of our "Building Fund," as may be seen in the financial statement given on another page. In the following spring, the burning of our chapel in one of the northern wards of the city, gave us an

opportunity to make a special appeal to home friends of the mission for the remainder of the required money. We asked for \$4,000. To this appeal came many generous answers from societies and individuals in the United States and elsewhere. Before the year closed, more than \$1,500 had been sent to us. Soon afterwards, about a year ago, having nearly half the sum total asked for, and being pressed by a necessity no longer to be avoided, we determined to go ahead, at least as far as our bank account would let us, and to trust to our friends and to more work on our part to get our project through to the long hoped for and long striven for goal. In this faith we were not disappointed. The American Unitarian Association, from whose annual appropriations, by a fortunate fall in exchange, much had already been saved for our building fund, notwithstanding its limited resources, gave us, last spring its credit for a loan of \$3,500. This loan completed the specified fund and enabled us to finish, in every way satisfactorily, the Unitarian headquarters building for Japan, the commodious, and handsome Unity Hall, which, on Easter Day last, we formally opened and dedicated.

Unity Hall, as completed, is a much better building than we had dared even to hope for three years ago. The fall in the price of silver became our good fortune as builders. This change increased the gifts made to us by more than one-third their apparent value. The American dollar which would have been but little more than a Japanese dollar three years ago, has averaged in exchange during the erection of our hall about a Japanese dollar and a half. For this reason Yuiitukwan now stands, not only in every respect just what the mission needs in the way of commodiousness and convenience, but also, in large measure, what Japan needs in the way of an object lesson in appropriate and attractive architecture. Yuiitukwan is, in fact, one of the best looking as well as one of the most useful public buildings in Tokyo. The description of the hall and of its situation given in the appeal sent to friends of the Japan work a year ago may be repeated here. In February 1893 we had purchased the site for the building, an excellent lot in the Shiba district of this city, and we wrote : —

“The land is approximately 120 feet by 110 feet in area, and fronts, with its longer side, a new street 100 feet or more in width, which is part of the great thoroughfare of Tokyo, extending almost the length of the city. The site is in the vicinity of one of the most important college and university institutions of Japan, many of whose students have shown much interest in our work. We congratulate ourselves on having secured this excellent piece of property. There is ample ground space about the building. There are streets on three sides of the lot. A stream and the great Shiba Park close by at the north, protect our property from the conflagrations which at times spread, almost invariably from the north, over this city. The lot cost us 3,800 *yen* or approximately \$2,600, and is sure to increase in value.

By reference to the accompanying elevations and plans it will be seen that our building is about 75 feet by 50 feet in area and is two stories in height. The style of architecture devised is an agreeable combination of Japanese and Western modes of construction. The building is simply but strongly constructed of unpainted native woods, and contains a fire-proof and well lighted library and reading room as one of its special excellences.

It will be observed, in detail, that our plans furnish the mission on the lower floor, to the left of the entrance, with a good sized reception room, an office for the Japan Unitarian Association's secretary, a retiring room for the students of the theological school, the janitor's residence, and with store rooms for our publications and other material. On the right of the entrance are offices for the magazine, and the “Post Office Mission,” a room for the professors of the Senshin Gakuin, and the large fire-proof library and reading room spoken of.

Up stairs, reached by a wide, well lighted stairway, are five lecture rooms for the use of the Senshin Gakuin classes, and an assembly hall which will seat more than three hundred auditors for church services, commencement exercises, lectures and other entertainments. The assembly hall is a pleasant room 50 feet by 30 feet in size, open to the roof, with generous exits, and

capable of enlargement by the opening of large doors into a room adjoining. Altogether the new hall is admirably suited to the uses of our three departments, and is a good object lesson here in tasteful, attractive, but simple architecture and good construction."

To this description there is now to be added;—the grounds have been surrounded by a strong and good looking wall, consisting of a stone-capped brick base nearly three feet in height and an ornamental iron superstructure; that there is an excellent gravelled driveway through two large gates to the front entrance of the hall; that there is a porter's lodge at one main gate; and that the grounds are now a tastefully laid out garden in Japanese style, already to the eye appearing to have been for some time under cultivation, the grass green, the flowers blooming and the trees vigorous, as if to this manor born. The foundation of the building is deep, broad and strong, made of hard brick and gray stone. The garden is every where tile drained. In the process of building, the workmen uncovered a long buried well which has been found to be worth much to us. The new city water supply is now at our service. The interior of the building has been furnished with necessary desks, chairs, shelving, tables and other conveniences. In the assembly hall these is a handsome platform desk or pulpit, together with appropriately designed platform chairs and a settee, made of historic wood, from the ancient gateway to the domain of the Prince of Mito, a daimyo famous in the politics and literature of Old Japan. The building throughout, is lighted by electricity. The color effect of the unpainted woods, exposed in the walls and ceilings of the hallways and rooms, as also of the panel plasterings, in different tones, tawny, gray, olive and light yellow, is unique here and is much praised. The assembly hall is especially pleasing by its simplicity and by its harmony of furnishing and color. Particularly noticeable is the large black panel back of the center of the platform, on which, in characters in gold antique Chinese, is the dedicatory motto of the Hall (至誠正義雍穆) "Truth, Righteousness, Peace," over which, in the handwriting of the venerable Count Soyejima, is the name "Yui-

itzukwan," tastefully framed. The Japanese have an especial pride in possessing a treasure such as this gift of the handwriting of a man widely known and revered in their national history. Altogether Yuiitzukwan is finished and has been furnished, not only as well as we had asked for when we began our effort to get it, but better than we had even thought possible. Moreover, as will be seen by the building fund statement, the work is at an end leaving a balance at our command which we shall now set apart for a new fund which we shall seek in time to complete, an endowment fund, by which the exceedingly important service of our mission to the people of Japan may be further supported and strengthened.

Possession of Unity Hall, for the first time gives us the feeling that the Japan Unitarian Mission is measurably provided with the means for meeting its great duty and opportunity. For years we have waited and longed and labored for the sake of gaining this building. Its completion means much more to our advantage than most of those who read these pages will understand. It is not to be wondered at, however, that the way to this consummation has been so slow and so trying to head and heart. Japan is far away from America and Europe, and even among Unitarians at home, there are comparatively few who see reasons strong enough to justify our apparent interference in the religious and moral affairs of the Japanese people. Unitarians are not moved by the soul-harrowing convictions concerning human nature and destiny under which most Christian missions are instituted and carried forward. And even with favoring conditions for knowing them, and even though they may appeal to the motives by which Unitarians act, the affairs of a people as far distant as the East is from the West naturally arouse comparatively small attention and sympathy. But, seen as here we see it, having part in the course of the thought and life of the Japanese people, the Unitarian mission has unquestionably good reasons for being, let these reasons be tested even by the optimistic humanitarianism characteristic of Unitarian beliefs. And we are confident that could Unitarians at home be made to know these reasons as we know them, they

would acknowledge that our seeming interference in Japanese religious and moral affairs is justified, and deserves their generous support. Here, we are in the midst of the struggles of a multitudinous people out of an old into a new, and that new our own, civilization. In these struggles, civil, moral, religious and all other high social relations have been disturbed, and are evidently imperilled. Seeing their struggles and knowing the dangers which beset those passing through them Unitarians should not withhold from this people such help as they are able to give. Our mission is the attempt which the American Unitarian Association has been making to meet this duty. We have been doing what we can to help the Japanese people spiritually while they are passing through their momentous social changes. We have aimed to make known to them, and to have them accept as directing forces in life, those great principles of religion and ethics which set forth a faith in God not at variance with either divine omnipotence or goodness; which uphold dignity for man's nature and place in this world; and which claim unmeasured possibilities for the advance of mankind in knowledge, righteousness, love and peace. Our religious and moral ideal has been exhibited to this people as realized in a human brotherhood made conscious of such relationship by a sense of a common origin, life and destiny in God, the Father eternal. In a word, whatever we accept as best and most approved in the discoveries of science and in the speculations of free minds, bearing upon the religious, ethical and social welfare of the Japanese people, we have sought, to the measure of our ability, to impart to them as safeguards in their present critical experience. Surely such work as this should commend itself to all friends of rational religion and of humanitarian ideals. Our hope is that the purpose and methods of our mission may now, certainly, become known in Europe and America just as they are, so that thereby many may join with the comparatively few who have so far supported us, and we can continue our labors strengthened by the buoyant consciousness, that we represent the hopes and aims of the religious liberalism directing the present age of the world. Let the completion of Yuiitzukwan, then, mark the beginning of

an era of fuller interest in and of more extended support at home, and of more effective influence upon the people of this country, of the Japan Unitarian Mission. Nothing now under the care of the American Unitarian Association has larger relations or is really of more importance to human welfare than just this mission. In intent, it is the protection of a people from spiritual blindness, moral confusion and degradation, and social chaos. It stands for a rational and vital faith in God, for personal soul-consciousness, and for clear recognition of spiritual and moral law, individual and social. The mission is in fact a messenger from the West to Japan on behalf of religion and morality, so interpreting these ways of the spirit that they remain necessary forces in, factors of the highest importance of, the same new civilization, which in its physical science, mechanical inventions and industries the Japanese are to-day eagerly seeking to gain and to use.

The members of the Japan Mission are deeply grateful to all who have in any way contributed to the erection of Yuiitzu-kwan. They send to their benefactors this memorial pamphlet, not only as a memorial of the great work done for them, but as a token of their gratitude, and with the hope that the record here made may commend their cause to the friends of rational faith and of pure religion throughout the world.

For the members of the Mission of the American Unitarian Association, in Japan.

CLAY MACCAULEY.

Superintendent.





FIRST HOME OF SENSHIN OAKUIN, KAGACHŌ, TŌKYŌ.



ENTRANCE HALLWAY OF YUITSUKWAN.

DEDICATION OF YUIITZUKWAN.

GENERAL REPORT.

“As one walks from Shiba park on Shikokumachi towards Shinagawa,” (we translate from an article in the April issue of *Shukyo*, the magazine published by the Unitarian Mission in Japan,) “a stately and handsome building soon meets the eyes. This new edifice is the Unitarian Hall which stands for the privilege of free investigation into rational religion.

“On the twenty fifth day of March 1894, ceremonies celebrating the opening of that hall were held there. The rain of the night before had ceased; the day was clear; the landscape all around was refreshed. It seemed as though nature had disclosed her joy. The spring breezes and the blossoming cherry trees has lured the people from their homes; crowds had gathered in front of the building where the national flags were waving, and many red lanterns were pendent among the green trees. Although the hour appointed for the ceremony was two o'clock, guests began to assemble at noon and earlier, and carriages and jinrikishas filled the space about the hall. At one o'clock the guests were so numerous that the spacious rooms were unable to receive more, and later comers were turned away. The passages and rooms of the building were beautifully decorated with foliage plants and flowers. The students and officers of Senshin Gakuin were busy looking after the comfort of their visitors. As two o'clock was struck melodious sounds vibrated from the assembly hall. In the assembly hall, fronting the audience, on the great panel of the wall back of the platform, were written with dust of gold, the three words *Shisei*, (Truth,) *Seigi*, (Righteousness,) *Yōboku*, (Peace). Above this panel was a large tablet framing the word written by Count Soyejima, *Yuiitzukwan* (Unity Hall). The platform desk, made according to a design by Prof. Clay MacCauley A.M. president of Senshin Gakuin, was placed well forward. This desk symbo-

lized the sympathy of religions ; the golden words on the wall expressed the principle, or very soul, of the hall.

“ When the music ceased Mr. Masujima Rokuichirō, chairman for the occasion, introduced Mr. Saji Jitzunen who solemnly read a dedicatory invocation. Mr. Kanda Saichiro then made a brief speech concerning the history of the hall, and read many letters and a congratulatory telegram from friends in foreign countries. Messrs. Yokoi Tokio, Kume Kunitake, Fukuzawa Yukichi, Nakanishi Gyuro and Clay MacCauley then delivered addresses. The meeting was closed with the melodious but solemn notes of the organ.

“ As the guests departed for their homes each of them was presented with a box of cakes. One hundred and fifty or more especially invited friends were detained to partake of a collation, and at six o'clock, all these with much joy and congratulation, had bid their hosts good-bye. The eloquent and enthusiastic addresses made by noted men, as well as the heavy burden we are to bear, will be disclosed in the following pages. More than four hundred persons were present at this successful ceremony. The committee of management had sent the following invitation to friends of our work. Of especially invited guests there were more than one hundred and fifty. Visitors bearing ordinary tickets of invitation were two hundred and seventy. More than one hundred persons, on account of lateness in coming, were unable to enter the building.”

CARD OF INVITATION.

“ As our new building, Yuiitukwan, is to have an opening ceremony on March 25th 1894, No. 2. Mita, Shikokumachi, Shiba, Tokyo, we all desire your kind attendance.

“ The building was erected by the sincere good will of friends in the United States, England, India and in our own country, Japan, to serve the needs of Senshin Gakuin. The aim of Senshin Gakuin is to investigate rationally those phenomena of human life which are known as Religion, Ethics and Social Order, and to practise the results gained by such investigation. Therefore, neither parties in politics nor sects in religion have

power to dominate us, and we are quite free from traditional faiths and special customs, as such. But, in making intellectual and moral freedom conditions of our work, we shall do nothing that is not in harmony with the scientific and rational methods which prevail in the present age. We all think that an institution such as ours is due to our country in this anxious time, when right answers to questions of Religion, Ethics and Social Order are so much needed. We firmly believe that our country's future welfare depends upon these answers. For these reasons this hall have been built and will be dedicated. We hope that you all approve of our purpose and will assist us in developing knowledge and morality, the highest human virtue. Come to the celebration!

We remain, yours faithfully,

ONISHI HAJIME,

SAJI JITSUNEN,

KANDA SAICHIRO,

MAEKAWA TARO.

Managers of the Celebration.

2, Mita, Shikokumachi,
Shiba, Tokyo."

Order of Exercises.

2 P. M. March 25th, Meiji 27. (1894).

MASUJIMA ROKUICHIŌ, *Chairman.*

MUSIC.

Welcome for the Committee KANDA SAICHIŌ.
Responsibilities of the Youth of Japan YOKOI TOKIO.
Relation between Religion and History KUME KUNITAKE.

MUSIC.

The Present Ethical Need FUKUZAWA YUKICHI.
Relation of Unitarianism and Buddhism NAKANISHI GYURO.

MUSIC

Dedication Address CLAY MACCAULEY.

Music.

Invocation.

SAJI JITZUNEN :—

(*Translation.*)

Almighty God, one only ; pervading the Universe infinite in forms and boundless ! Thou art everlasting, above all exalted, art all holy and everliving. All powers, all lives have their source in Thee ; Thy wisdom and Thy grace are of Thyself alone. Absolutely infinite art Thou. We, finite beings, would here solemnly devote a hymn to Thee, most glorious God.

All things that exist, all events that happen to each one, to households and to peoples, alike are Thy work. Thou workest in all things to will and to do of Thine own good pleasure. The moments of the lives of the unknowing flowers of the field, as well as every happening in the careers of men, are equally by the ordering of Thy providence. The world mirrors Thy wisdom ; the abyss shows forth Thy grace.

Since this empire was founded, twenty five hundred and fifty four years have passed. Our country has long prospered and will endure for yet untold time. The glory of our history is Thine. Here, therefore, at the opening of this memorable hour we would return to Thee thanks for all Thy goodness, beloved and almighty Father,—for Thy favor as shown in our gracious Imperial household and to our happy people.

Omnipotent Father we exalt and magnify Thy name that from age to age our empire has been ruled from one continuing Throne. Bless, O Lord ! the Throne which is in accord with thy will. Let our Sovereign always praise Thee and Thy good will. Let him, our blessed Emperor and his successors, partake of Thy divine peace. Wherever the Imperial banner waves, there let Truth, Righteousness and Peace prevail. Most devoutly we praise Thee that in the mystery of Thy providence thou didst found this, our empire, Great Japan.

O Thou, all perfect Being, Thy wisdom and Thy grace, though all should seek through all ages to measure these Thy virtues, they would surely fail. Give us O God yet more abundantly than we have yet received. Let the divine virtues be ours through all time. Thus we pray for our Imperial family and for all our people. Bless us, O Lord, and be gracious unto us, evermore.

Amen.

WELCOME TO THE DEDICATION.

(Translation.)

KANDA SAICHIRO:—

Ladies and Gentlemen: We, the managers of this celebration, requested your attendance here to-day. We cordially thank you for thus honouring us with your presence. I should like to make a speech concerning the ceremonies we are about to open, but probably only these few words "This meeting has been called for the dedication of Yuiitukwan," would be enough. (Laughter.)

As we informed you in our note of invitation, to-day we propose to dedicate this hall. This hall has been built through the generosity of friends at home and abroad for the use of Senshin Gakuin. Senshin Gakuin has been established for the purpose of applying to human affairs the results of a free and rational investigation of religion, ethics and social science, carried on independently of the limitations of any so-called political party or religious sect. But I will not attempt to tell you more of this institution; I fear that what I might say would be, as a proverb puts it, but "the tedious story of a bungler." However, indulge me a few words about the history of the hall.

The intention to build this hall was matured about three years ago. As the world, however, usually obstructs one's will, fruitless days were passed. In January of last year our will had its way. This ground was then purchased, and, on the 28th day of April, the ceremony of breaking the ground for the laying of the foundation of the hall for Senshin Gakuin was held in the presence of the teachers and students of the school and that of many friends. The design of the building was wrought into architectural plans by Mr. Josiah Conder, architect, and his assistant, Mr. Okuda Shōzō. The building was erected by chief carpenter, Torinoumi Tokichi. From the beginning of the laying of the foundation until the completion of the building, about a year has passed. To-day we bid you welcome to our dedication service. Our festival is neither festive nor grand; it is

very simple. Yet we believe that to-day's act will be remembered by you so long as memory lasts, and that the records made by means of this hall will endure through time.

This is the little I wished to add to my words of welcome. I do not want to tax your patience farther; yet there is one thing more I ought to tell you. We sent notes of invitation to these exercises to a number of friends abroad. We have been honored with answers, telegrams, and letters from well known and celebrated persons, famous associations, and universities, their professors and their faculties. From Mr. M. J. Savage has come congratulation in the form of inspiring verse, a sonnet entitled "Dawn in the East." The answers to our invitation, in fact, as I have seen, fill one of Fugetzudo's largest cake boxes (laughter) and the mere list of the names covers these pages (showing several sheets of paper). You can easily imagine their pleasure in our work. With this gratifying message let me take my leave.

TRANSLATION OF ADDRESSES.

RESPONSIBILITIES OF THE YOUTH OF JAPAN.

YOKOI TOKIO :—

When spring returns, the feeling that spring has come, takes possession of every one. The sense comes, involuntarily, with the fact. So, in being honored with the privilege of being present at this great ceremony, the fact itself has aroused a sense which commands my present words. Into this presence I come with the feeling that the burdens which the young students of this country bear upon their shoulders are very great and heavy. I do not mean that this empire is beset by the ambitious powers of the world, that the peoples of the East are gradually losing place and power, and that the youth of Japan must arise and protect our nationality from an ever encroaching danger. No! I mean that in view of all that the people of the West have done for us, we are bound, as far as we can, to requite them for their generous benefaction. Here, in this hall, large sums of money sent from beyond our country's borders, have been invested. The benefits flowing from this contribution, of course, are not to be confined to Japan. As there is an old saying, "Give and it shall be given in return," this gift, made for the sake of Japan, shall some time help on the welfare of America, of England, and more, the welfare of the whole world. This conviction I believe will be proven to be true, indeed we must make it truth, by exerting ourselves to return good for good to our benefactors. This is our heavy burden, and this is the burden which Japanese students in particular are to bear. (Applause).

Those who have read the history of Europe know how the present powers of Europe came into existence, and by what means European civilization has been developed. The present civilization has been the work of but a few centuries. It is exceedingly difficult for us to understand its sudden beginning,

the rapid development of the movement, and the complex social order which have been the results of the changes of this short time. It is indeed marvellous that, when the civilizations of Greece and Rome had been destroyed and all the countries of Europe had passed through a thousand years of darkness, all at once the splendor of to-day came. Two great forces wrought the change. First, was that of the Reformation. Until the Reformation began the popes of Rome had bewitched Europe with the superstitions of their creed. Then came Luther, Zwingli, Knox and many like them. They claimed freedom for conscience and liberty for faith. As the result of their efforts, universal tolerance for a free worship of God, independence of secular authority for the faith of each individual, were secured. The force active in the Reformation continued working in many social reforms, in the French Revolution, and, generally, in intellectual progress, until the present greatness of Europe was reached. This first agent in Europe's emancipation from the Dark Ages wrought from within. But another, an external power, was also at work. The discovery of America and of the sea route to India, were the occasion of great political and social transformations. For two centuries and more, great wars were carried on, notably by England, France and Spain, over the new territories of America and Africa. With the discovery made by Columbus, the desire to despoil foreign peoples of their lands seized the Europeans. In America, the Huguenots and other new comers established states. In India, the English became dominant and were the bearers of the civilization of Europe. Such agencies wrought upon Europe from without. The two sets of forces, the inner and the outer, cooperating through many changes, at length brought about the complex Western civilization existing at the present time.

Think of these things in relation to our own country. In 1492, when Columbus started westward, he intended to reach Japan. To-day the intention is fulfilled. How far did Columbus go? To America. And the Americans came to us. The sons of Columbus, four hundred years after the discovery of the New World, entered this land, here have reared structures like

this Unity Hall and through them are communicating to our people the thoughts of the world. "Japan!"—to Columbus it was only a thing of imagination. But if the great voyager had really a higher ideal than merely the discovery of gold and silver, if he felt himself guided by the so-called "destiny" which directs all events, if, under some prescience, he was induced to say "Japan!"—here lies food for reflection. The nations of the world, especially the peoples of Europe, have as I have said, at last reached this land, their goal from long ago. In this fact there is a profound meaning.

The Eastern Question which of late has held general attention, this question is not confined to Bulgaria, Constantinople, Afghanistan, it concerns also Siam, China, Korea and, in the end, will involve Japan. In this land the question will finally be answered. Soon, here, as in other countries of the Orient, the freedom and power of Europe will be felt. Whether or not Japan can stem the current of the mighty inflow is a problem. I do not mean that we should determine to be hostile to foreigners, or should resist in every way the influences of the West. But a certain resistance is necessary to real development; mankind need reciprocal control; even the ancient sages were harmed by solitude. However, that aside, consider further the Eastern Question. The Orient has become the focus of Europe's thoughts. The conflicts of the nations of the West are not carried on over things within their our boundaries, but over matters external. There is no real reason in either country, why England and France should quarrel with each other. There was no reason why Napoleon should attempt to conquer England, except his jealousy over England's conquest of America and India. And at the present day, the strifes between the nations of Europe do not concern themselves, far rather countries of the East. Chief among these countries is Japan. Here then, in time to come, the world's attention will center. Japanese diplomacy, Japanese thought, Japanese public opinion, the civil polity of Japan will sound throughout the world. (Applause). If we, Japanese, do not make such progress as this, if we do not become a people of this importance, it will

be to our shame that Columbus spent his force to reach these shores.

To make this progress, to achieve this greatness, it is necessary for us to do two things. First, we must study the civilization of the West, not so much for what it now is, as to learn the processes by which it has become what it is. Secondly, Japan must become the source of some world dominating ideal, like that of "Liberty, Equality, Fraternity" which has dominated Europe. In this connection an institution like this of Unity Hall is of no small moment. At least in purpose and in aim Yuiitukwan is, to this end, of great importance.

Three theories as guides to our nation's future are now held among our people. Many, for example, would mould all our interests and institutions after patterns set for us by the West. They assert that all things European are better than the things of Japan. They say that the philosophy of Europe is excellent, and that that of India and China is worthless; that religion should be appropriated from Europe, since the faiths of India and China are as nothing. They even go so far as to advocate the substitution of the English language for our native speech. Against this theory there is, in the second place, the powerful resistance of those who would preserve our nationality in its traditional form. They maintain that Japan has its own distinctive character, and that our people should not condescend to be governed by the thought of the West, or its customs. Every thing in Japan should be Japanese they claim; the religion of Europe must not be received; we must revere the philosophy of the East; we must preserve national manners and customs just as they were in ancient times. Indeed, their conservatism goes so far that they would remand the nation to the Feudal Age. A third theory,—we may call it the theory of moderation, or of compromise, has been advanced as mediator between the other two. It acknowledges the existence of good in both Europe and Japan; it would import the former and preserve the latter; it would, for example, accept Christianity and maintain Buddhism,—endeavoring to blend both in harmonious cooperation. It would manufacture a new Japan, a Japan half Europe

and half Japan as it is. Something like a dish of bean sauce, soy, pickled radish and fish. I need not say that this third theory, whose friends can only be the blockheads of the world, is the one of all that I most strongly oppose. No one here, I may assume, would uphold such foolishness. There is no reason whatever that anything should be continued simply because it is a legacy of old Japan. Likewise, merely because a thing has come from the West we are not to accept it. The two-sided flattery can do no good. The New Japan, which is developing about us, is the newest country of the century. In it, the question of race or nation is not at the front, but that of man and of citizenship in the world. Our concern is the interests of our people as a people of the world, not as a people of one country or as members of one party. Our task is not that of the eclectic, or man of compromise, but that of the pioneer and discoverer. In this land a new ideal and aim should appear and be disclosed to the world. We should free ourselves from fear of the criticisms of the bearers of the opinions of the West, or of guardians of the traditions of the East, as such. We are not bound to the scriptures of Buddhism or to the Bible of Christianity, either for the sake of an old allegiance to the one, or of fear of the judgment of those who uphold the other. Free, independent, with serious and sacred purpose, we must undertake the solution of the problem of what Japan can do for herself and for the world.

To this end several things are necessary. First, there is the teacher. We must study and learn. In ignorance we can do nothing well. Knowledge and mental discipline are indispensable, would we fulfil the task laid upon us. But, more than this, is the development of character. It is not true that knowledge can reach a high development, independently of moral culture. If one's character be low, impure and without sincerity, a vision of profound truth is impossible to him. Character is the agent by which our understanding is opened to receive the deep verities of existence. I am told that this hall has been built to serve both these needs, knowledge and the religious, moral life. I expect, therefore, that here much will be done to reach the aim

of which I have spoken. Mental culture, however advanced, will be all in vain without the noble heart, the comprehensive, generous soul, the watchful, prudent life. Without the agency of grand character sublime truth remains hidden, and the purpose for which this hall has been built will not be fulfilled. A chief obstacle, which besets learning, the study of philosophy, theology, social science and even literature lies, first, in the fact that so often philosophers, theologians, statesmen and men of letters are without lofty, generous, pure, noble character. Let our people but possess this moral power, and our future progress will be like that of some grand ship before a favoring wind. Let this nation be impelled by such virtue, and some great thing worthy of the world's applause will appear among us. Not only worthy of the world's applause, will the nation be, but it will make Japan the latest of the leaders born for the guidance of the nations and the benefaction of mankind. The realization of this end is our duty, this must be our purpose. (Great applause).

RELATION BETWEEN RELIGION AND HISTORY.

KUME KUNITAKE :—

A short time ago I was invited to attend these exercises and to make a speech. But I declined the honor of addressing you, for the reason that being only a historian, and a historian who has dealt superficially even with history, I am not fitted to take so prominent a part in this place. Being urged however to speak, and having been given the privilege of saying something in connection with history, I have concluded to tell you of what I think of the relation between History and Religion.

The word "religion" is sometimes rewritten "the doctrine of God." With this meaning, the God idea is made the supreme thing in religion. But I am told that faith in a God is not religion, and is not even necessary to religion. Well, we shall not quarrel about words. I hold that by whatever name we call the fact, the fact remains, all the same. We may speak of Fate,

of Fortune, of Heaven, nevertheless we are speaking only of God. In ethics the ultimate idea is God. In the sciences, such as those of nature, the one great truth which has been disclosed, and is always to continue, is that which reveals mysterious and infinite Power. At the Imperial University, there is a small pond, the water in which is kept for the uses of the Department of the Sciences. A drop of this water, looked at through a microscope, is seen to be a veritable microcosm, swarming with myriads of minute forms of life. By night, multitudes of stars become visible, each star a sun. Our earth is a member of a solar system. Each star discloses another solar realm. How many suns and worlds there are, no man can count. Considering our planet as but one infinitesimally small star in the immensity of the universe, the wonders of the microscope fail before those of the sky. How great the power of God! Yet further, who has yet interpreted the functions of the human brain? Scientists, philosophers and others have tried to answer, but the mystery is still unsolved. Probably not wholly without reason, the world's great men and sages, as some have said, were subjects of an abnormal brain organization and activity. Man is by no means yet fully understood. If man can not explain man himself, much less than can he explain the Maker of man and all else, God.

Yet, it would not do for man to give up all effort to know the Being whose power is everywhere made manifest. To the extent of his abilities man should seek to learn more, aided by the truths he has already secured. How has present knowledge been gained? The material from which it was drawn was simply man's experience in the past, near and far away. Following back the paths over which mankind have come, we see the signs of divine Power as it was manifested in the careers of individuals and of society. In other words, History is the source of knowledge; independently of that nothing would have been known. Religion, like all other human interests, sprang, I think, out of History.

I am not familiar with the teachings of Christ or of Buddha. I know somewhat of Confucius and of Laotze. These teachers

were undoubtedly prophets of History. In the *Rongo* (the Analects) of the former, evidently the method used by the teacher was the learning of truth from the past. Mencius, his successor, was like him. I am confident that Confucius was a historian. (Applause). Laotze was an official historian of *Chow*. He knew the history of *Chow*, which was at that time the supreme power over all China. The historical resources of Laotze were therefore far greater than those of Confucius. Confucius was an official in the minor kingdom of *Loo*. According to the *Reibunshi*, the sages who had taught ethics in the ancient ages of *Ka* and *Han* were nearly all official chroniclers. They devised their systems of morals in reflecting upon the way of Fortune with men, *i.e.* in thinking over how good and evil befall mankind. It is not my theory only, it is the doctrine of the *Reibunshi*, that ethics arose out of the study of past human experience. I incline to believe that Sakya Muni and Jesus studied morality in the light of History.

Confucius, Laotze, Christ and Buddha lived about two thousand years ago. The historical material to which they had access, was not nearly so abundant or so systematized as that which we have at command. In this respect we are far better off than they were. Yet the marvel is that those men of the ancient past discovered truths which are not in our possession, or rather which we do not appropriate. Why? The historical materials of which Confucius and Laotze had command, were very few, but, pervading them, were already deep religious thought and feeling. In the primitive age of China, *Fuhki*, with whose name Chinese history begins, lived. The term "*Ki*" in his name means "sacrifice," showing that already in his age religion was in existence. In the period of the Emperor *Zenu*, the invasion of a people called "*San Byo*," interfered with the practice of the aboriginal religion. The government therefore regulated the way of worshipping Heaven; the people were prohibited from praying to the gods after their own fashion. This fact, that two and more thousand years ago, it was a matter of record that religion had already been disturbed in China, shows that the religious idea was part of the nation's ancient

life. It was developed and refined at length, by Confucius and Mencius. Religion is supposed to have had its origin in the superstitions of the early ages. Two thousand years ago people looked upon the world, often with fear and terror. Seeing disease, famine and flood, they must have dreaded Nature. But even in those days, some who were wise, consecrated themselves to learning and to making known the power of God, from which knowledge gradually morality was developed and purified. Man's mind, if continuously employed, may grow endlessly. In disuse and idleness it becomes stationary and powerless.

Since the time of Confucius and Laotze, History has been much studied and matured, but, in an important sense of the words, men have not developed with the lapse of the centuries. It is said, sometimes, that man is chief of all the animals. But in the use of how many faculties we are taught that he is their inferior. Consider, gentlemen! An ant is a tiny thing which one can cover with the tip of a finger, yet the little creature will traverse a large garden, having had no previous survey, and never lose its way. Bees, small insects, will form a large, well regulated State. (Laughter). But look at human beings! They organize states only to see them go to ruin. Men can not guide themselves through great wildernesses. In these respects they are surpassed by both the ant and the bee. Again, how does the cleverness of the human nose compare with that of the dog or cat? (Laughter) The dog or cat knows by his nose what food is good for him. Not so, man. Man has gradually made a botany. He has become in large part independent of his nose, and his nose, by disuse, is losing whatever power it once may have had. Confucius and Laotze made their gains by diligent use of native powers, capable of seeing and of learning the things they gained. It is written that voices in the air taught the people great truths; that God, in the form of man, came into the world to reveal what man should know; even that through dreams man's high lessons were learned. Such explanations are preposterous. Visions, hallucinations, miracles and the like, are held now by learned men to have been the results of nervous disorder. But such men as Confucius and

Laotze consecrated themselves to the study of divine truth. At times they wrought so hard that they were even adjudged to be insane. That is how truth was uncovered to them. Men of later times, however, have been content to depend upon what these men of the ancient ages obtained. Through misuse of their own native powers, men of to-day are losing the great treasures of which they might become possessors. Those sages of old time are truly worthy of the name divine, not however in the common shallow-minded sense of the word, but divine as prophets of God.

Modern science is wonderful, but its followers are often over-proud. No end of the search for a knowledge of the universe has yet appeared. The farther we progress, the farther our goal recedes. The myriads of myriads of forms of life in a single drop of water are a marvel beyond comprehension. The endlessness of the task to know the world wearies and tempts to despair. But such temptation must not prevail. (Applause). The task must be continued and served anew. So far, in the higher knowledge, but little more is known than the sages of old had learned. Dependent so long upon this knowledge, mankind have largely lost their own powers of intuition. Like their animal senses their inner powers too, have weakened. So much have these moral powers failed that men can not even clearly understand what the ancients wrote. Relying upon the literalism of the ancient sayings they have built up the sects and parties we see all around us. I do not like repetition and uniformity, as such. Bigoted repetition means arrest of growth. Look at handwriting. However beautiful a caligraph may be, it becomes ugly when reproduced again and again as an engraving. A beautiful picture is robbed of its beauty in the twentieth and thirtieth reproduction. In religion, likewise, if one thinks not of what development he can himself make for himself and others; if he prevents all progress, all reception of new ideas, by holding to the sayings of the ancient sages as absolutely true; then even the truths given to man by the ancient wise men, will gradually become corrupt and useless.

This hall has been built for the study of religion, free from

servility to the past. The age of superstition has not yet wholly passed away. It will long continue. But, it is my hope, that you, gentlemen of Unity Hall, will earnestly search for truth; that you will call to your aid all that may be of use to you in Human History and that you will strive to carry as far forward and as far abroad as possible whatever truth may be brought under your care.

THE PRESENT ETHICAL NEED.

FUKUZAWA YUKICHI :—

The necessity for morality in human life is a demand which lies outside the range of debate. In Japan now, this need is of supreme importance. Since the incoming of Occidental Civilization change has swept over all our institutions. Feudalism has given way to constitutional government. New manners and customs are taking the place of those of the past. Of course, confusion greater or less has thereby resulted in our social order. In morality, the standard by which both individual and social conduct is directed has been obscured. We are bewildered at the crossways of the New and the Old. Yet the opening up of a country, or the change of a form of government, produces no radical effect in human affairs, it does not obliterate the moral law. We Japanese are still Japanese, the same persons as in time past. Morality, for our people is still the same as for our ancestors. Ethical standards have not been changed either in quantity or quality by what has taken place around us. The effect of the Revolution has rather been like the effect in water of a violent agitation. The water is still the same water, but its clearness is gone. We call it turbid. The great need now is that our life should quiet down, so that the moral standard should become again clear, and we, both as individuals and as a society, be enabled to go forward in the straight and right path. This is my great longing.

There are many discussions over the question of the moral standard. As a people, we have had three religions, Shintō,

Confucianism and Buddhism. Recently Christianity has been brought to us from the West. Each of these forms of faith may have its own peculiar worth. I have never sat in judgment upon any of them. I will not do this, because indeed the moral standard for each must be the same, namely, that good is good and that bad is bad. I have borne myself towards them all impartially, and I have looked for their prosperity. I have endeavored, however, to practice the life lessons which all these religions teach, that I may be helpful to those who are around me. It is a favorite conviction of mine that the lessons taken through the eyes are much more effective than those of the ears. A practised virtue is far more powerful than multitudes of words. Deeds rather than words will convert the world. Ethical standards are now a theme of absorbing discussion. How few follow any of the standards set forth! This is of all things most deplorable. Your president, Mr. Clay MacCauley is one of my intimate friends. His daily conduct is known to the world. His principles and his conduct are in accord. It is his purpose to make ethical standards plain through the truths of science, that the people may see clearly their way forward in the moral life. I am in cordial agreement with him. I hope that all the students of this school will measure their conduct by the life of their principal as well as study diligently the lessons he gives; that they will follow him both as he lives and as he teaches.

RELATION OF UNITARIANISM TO BUDDHISM.

NAKANISHI GYURŌ :—

The representatives of the Unitarians of Japan, I understand, to-day dedicate Unity Hall. I regret that on account of illness I can not respond to the invitation sent me to address the witnessing audience. I send, however, a few words of congratulation.

Unitarianism is based upon the authority of the reason in matters of religion. It has for its method perfect freedom of investigation. That being the fact it can not be considered a sect

of "Christianity." Buddhism, as I believe in it, is radically like Unitarianism. Sakya Muni taught us that his doctrine should be accepted only after having been submitted to the conscience and the reason. Is it not evident from this, that Sakya taught his disciples to make rational judgments and to use free investigation? Consider Buddhism! Buddhism, in its lowest form *i.e.* *Shojō*, teaches that the universe consists of nothing but fleeting phenomena, that all phenomena are relative and finite. In a yet higher form, *i.e.* *Daijō*, Buddhism declares that there is but One Being (*Shin-nyo*), the true noumenon, absolute and infinite. In its highest form, however, *i.e.* *Goku Daijō*, Buddhism teaches the manifestation of the One Being, who is everlasting and real, in the Buddha. In other words, in these three degree of Buddhism we see the evolution of a form of religion, from polytheism to pantheism, and from pantheism to monotheism. If now, Unitarianism should hold it to be true that every being may become a Buddha, or what amounts to the same thing, that the evolution of the universe may be perfected in the Christ, and that the disorders of the Universe may be harmonized in the Christ, where then should we see any essential difference, a difference of more than name, between Unitarianism and Buddhism? I have long revered those elder Unitarians, made known to me through their writings, Channing and Emerson. If the representatives of the Japanese Unitarians will but follow as those worthy teachers have led, the usefulness of Unitarianism in our country will be immeasurably great. Unitarianism has taken for one of its principles, freedom of investigation. I most sincerely hope, therefore, that its advocates will study impartially all our forms of religion, Shintō, Confucianism, Buddhism, and that thereby we shall all at last be brought into unity, that is, under the dominion of the One Great Truth.

DEDICATION ADDRESS.

CLAY MACCAULEY :—

We have gathered here to dedicate this hall. If, in beginning what I have to say, I should assert that in the modern his-

tory of Japan no event of more importance than this has taken place, most of those who hear me would think my words the extreme of absurdity and pretension. But, in a deep sense, this assertion is neither absurd nor pretentious. Let me say why. The purpose with which Unity Hall is to be made a gift to the Japanese people is this. Here, we intend to give a home to a school of learning in which the highest human relations, those which are manifested in religion, morals, and social order, may not only be studied, but be also understood clearly and unquestionably; and further, that from here the results of such study may be made practical in life. Here, religion, morals, and social order are to be subjected to the same methods of investigation as those which are applied to all objects of the science and philosophy of the present age. Here, no tradition, as such, will control our work. Here, as far as possible, our high studies have been freed from prejudice. Here, with wholly unbound minds we desire to discover the truth and the right,—the truth and the right only,—concerning the impulses and the life upon which human welfare most depends.

Our school, the Senshin Gakuin, for these reasons is, so far as I know, unique among the institutions of this land, and, for these reasons also, is of radical importance to the people. Agriculture and mechanical industry are of great value to a nation. Commerce is of far-reaching importance. Physical science, invention, and art go far toward giving power and dignity to a people. No people may safely neglect their physical aggrandizement. But the true grandeur of nations does not lie in material wealth or power. Also, I admit that the propagandism of traditional religions, ethical and social faiths and institutions, which have in past ages done great service to humanity, is not to be regarded as useless and as no longer to be cared for. But the time has come when the errors which have been transmitted along with helpful truth from past ages, shall be clearly seen, and be distinctly separated from these truths, and these truths be added to by new discovery, so that mankind may be steadily carried forward to higher and more effective fullness of growth. Here then, with free minds, we have risen above mere material

and utilitarian aims, and, for the sake of the dominance of the soul, by which only a nation becomes truly great, we have set ourselves to the task of finding the unquestionable knowledge, through which the true life of man shall be secured and made more and more beautiful and grand. The Senshin Gakuin is thus a child of the spirit which leads in the present age. It is yet at the beginning of its growth, but it is one among the prophetic bearers of the light which is now beginning to spread over the world. In harmony with the free, aspiring, prophetic purpose and endeavor of the Senshin Gakuin, we now wish to dedicate its home, this hall.

To Truth in Religion, to Righteousness in Morality, to Peace in Social Order we would dedicate this building.

So long as man is conscious of mysterious and superior Being, as Source, Life, and Lord of all that exists, so long each man will think, and feel and act under whatever form such consciousness may take for him. Here, therefore, we would learn as clearly as man may learn, in what direction faith in infinite and eternal Being should go, in order that faith may more closely approach the perfect Truth. So long, too, as men are bound by conscience in regulating their lives within and their relations to their fellow men, so long will they be bound by moral law. Here, therefore, we would so understand human nature and man's duties to those around him that we shall more and more clearly see the way of perfect Righteousness. So long, too, as mankind are set together as families, as nations, and as a world-kindred, so long will they be compelled to try to solve the problem of how the desires and acts of each shall be harmoniously adjusted with the desires and acts of all men. Here, therefore, we would so learn the reciprocal rights and duties of men towards men that all social wrongs such as poverty, oppression, crime, misery, and war, may speedily become only memories, and the long dreamed-of, long laboured-for, long hoped-for millennial age of humanity, will be more nearly approached,—a Brotherhood of Man dwelling together in blessed Peace.

There is not time now, nor, indeed, is this the place to show definitely the specific work we are doing, in order that we may

realize these ideal aims. The faculty of the School consists of men of free and cultured minds, each having clear, definite convictions which he places before his students. Our students enter our classes unembarrassed by any prescribed conditions, except maturity of mind, earnestness of purpose, and dignity of character. Our courses of study have been prepared to meet symmetrically the three great objects of which I have been speaking. The only bond we have in all our work is the natural bond of sympathy in a common pursuit, and fellowship in the common faiths and knowledge gained through our free research into the great problems of thought and life, which we have set before us.

With this high purpose, then, of search for ideal truth and its application to life,—the purpose which has brought the Senshin Gakuin into being,—and with the prayer and hope that the Senshin Gakuin may thereby become the source of inspiring faith and life, as far as its influence may reach, I now, in the name of the many generous men and women who have enabled us to erect this beautiful building, dedicate Unity Hall to “Truth, Righteousness, and Peace,” and consecrate it henceforward to the service of the people of Japan.

CONGRATULATORY CORRESPONDENCE.

Upon the completion of Unity Hall many letters of congratulation from friends in distant countries were received by the representatives of the American Unitarian Association in Japan. These congratulations have been placed on file as memorials of a wide spread sympathy with us in our work, and as tokens of a rejoicing with us in our happiness. They are filed as follows:—

UNITED STATES OF AMERICA.

American Unitarian Association ; Unity Association ; President of Harvard University ; Acting Dean and Professors of the Harvard Theological School ; President and Professors of the Theological School at Meadville ; Rev. Charles Gordon Ames ; Rev. Joseph Henry Allen ; Rev. James Vila Blake ; Rev. Arthur Anderson Brooks ; Rev. George Batchelor ; Rev. S. J. Barrows ; Rev. Wm. Brown ; Rev. James T. Bixby ; Rev. S. M. Crothers ; President George L. Cary ; Rev. Robert Collyer ; Miss Mary E. Cleveland ; Rev. Lyman Clark ; Rev. J. H. Crooker ; Rev. Thomas Dawes ; Rev. Charles F. Dole ; Hon. Horace Davis ; Mrs. Caroline H. Dall ; Professor G. R. Freeman ; Rev. W. C. Gannett ; Rev. John H. Heywood ; Rev. F. L. Hosmer ; Rev. Jenkin Lloyd Jones ; Rev. Arthur May Knapp ; Rev. E. Q. Osgood ; Mrs. Mary A. Livermore ; Rev. W. H. Lyon ; Mr. Arthur T. Lyman ; Professor D. G. Lyon ; Rev. F. L. Phalen ; Professor Francis G. Peabody ; Rev. Grindall Reynolds ; Rev. Thomas R. Slicer ; Rev. J. T. Sunderland ; Rev. H. M. Simmons ; Rev. Horatio Stebbins ; Professor C. H. Toy ; Rev. George A. Thayer ; Rev. Lewis G. Wilson ; Rev. Chas. W. Wendte ; Rev. A. Walkley.

ENGLAND.

Telegram and Letter from the British and Foreign Unitarian Association ; Rev. W. Copeland Bowie ; Mr. V. D. Davis ; Rev. Brooke Herford ; Rev. H. W. Hawkes ; Rev. George Heavi-

side ; Rev. J. P. Hopps ; Miss Marian Pritchard ; Miss Anna Swanwick ; Mr. A. D. Tyssen.

WALES.

Greeting from the Welsh Unitarian Churches of South Wales ; Rev. R. Jenkin Jones.

FRANCE.

Greeting from the "Delégation Libérale des Églises Réformées de France" ; Baron Fernand de Schickley ; Rev. Paul Sabatier.

HOLLAND.

Greeting from the Society of Remonstrants ; Professor C. P. Tiele.

HUNGARY.

Greeting from the Unitarian Churches of Hungary ; Bishop Joseph Ferencz ; Professors of Kolozsvar University ; Rev. John Kovacs ; Rev. George Boroz.

EXTRACTS FROM CORRESPONDENCE.

REV. GRINDALL REYNOLDS, *Secretary of the American Unitarian Association* :—

I congratulate you from the bottom of my heart on the finishing of your beautiful building ;—I hear that it is a beautiful building. You have my very best wishes that the future work in Japan may be trebly successful now.—With courage and hope I look forward to the work of the coming years. May God bless you and bless the work !

REV. GEORGE BATCHELOR, *Chairman of Committee on Foreign Missions, A. U. A.* :—

It would give me pleasure of a kind that I should eagerly seek, where there any hope of it, to attend the dedication ceremonies of your new Unity Hall, and to take a part in an event which will be remembered, I trust for centuries, as one of those

things which "was little at the first, but mighty at the last." I have watched from a distance the course of events in Japan, and for the last fifteen years have taken an active interest in them. I was one of the first, if not the very first, to advocate the return by the government of the United States of the "Indemnity" which was unjustly exacted in the unfortunate "Shimonoseki affair." I have long desired to see Japan admitted on equal terms to the fellowship of Europe and America. I am interested in your school in large part because I believe it will assist Japan to gain her rights among the nations.

May prosperity attend you, and every great endeavor have great success!

REV. CHARLES GORDON AMES :—

The establishment of an institution to promote the study of *reality*—in the love of truth and with honest intent to obey its dictates—is so different from the founding of a school in the interest of theories already accepted as final and authoritative, that it will not be strange if the beginnings are difficult, the progress slow, and the objects misunderstood and misrepresented. All the more praise and honor to the brave and faithful few who commit themselves to the guidance of the light, and dare to follow wherever it may lead. I write on Christmas day and with the great example of Jesus full in view. He it is who leads the procession of Truth-lovers and Right-doers.—He was himself the founder of a world-school, one of whose mottoes is "Let every man be fully persuaded in his own mind!"—There are many in America who will rejoice to know that a little company of young men in Japan are earnestly seeking "the right answers to religious and ethical questions;" and we shall watch this rising star in full expectancy that it is the forerunner of a whole constellation.

REV. JOSEPH HENRY ALLEN :—

You seem to me to be happy in your work, in this,—that you are permitted to leave behind all names of party and sect, taking with you only the seed from the ripe fruit of a Christian

civilization already ancient and often transformed if not deformed,—and well keeping it alive, plant it in a soil where it may grow to a mighty tree. I have, in a general way, the idea that each race of mankind, by its own law of spiritual growth, develops its own type of faith; and that what we call the various religions on earth are not so much variations of a single type,—social, ethical, or metaphysical—but rather the ideal expressions of so many different race-types. Their tendency, I think, is not to merge but rather to grow independent and apart, each ripening its own peculiar form and flower.—You, as I understand it, have in charge a most interesting experiment, the possibility of which was never conceived till now,—not of conquering and converting an alien faith, but—as when we put two magnets side by side—of trying how far what is true in each may be strengthened by contact with the other; not (as some have vainly fancied) to yield the colorless “Absolute,” but to cherish a vigorous, warm and *human* growth.

REV. W. COPELAND BOWIE, *Secretary of the British and Foreign Unitarian Association* :—

I hope our telegram reached your people all right, in time for the opening of Unity Hall. I am desirous to forward you the following resolution which was passed in the heartiest way at a well attended meeting of our council, on the motion of Rev. Dr. Brooke Herford :—

“That in view of the approaching completion of Unity Hall, Tokyo, Japan, the British and Foreign Unitarian Association sends to the Rev. Clay MacCauley, the Rev. W. I. Lawrance and their fellow-workers in the Japanese Unitarian Mission, its hearty congratulations on the work they have already accomplished, and its earnest wish that the new hall may help that work in all its branches, especially in its School of Liberal Theology.”

REV. GEORGE BOROS :—

My personal presence is made impossible by that great distance of space which separates Hungary from Japan.—If there

is any possibility for the soul to overcome the inabilities of the body, I shall be a partaker in your proceedings and shall help you in your grand endeavors. In this new field I hope that your work shall not be hindered by the old fashions, customs and traditions which generally give so much trouble to our old churches.

REV. ARTHUR ANDERSON BROOKS :—

Every wish for the success of your work in a land which I read of with the greatest interest, and among a people whom through literature I have learned to love and admire.

REV. S. J. BARROWS:—

I was absent—and could not write in time the letter of congratulations I should have been glad to send. My good wishes, if they come late, are just as hearty and no less warm.

REV. WM. BROWN:—

I send a word of greeting to show my sympathy with your movement. Similar movements are getting to be quite common in this Western world ; and the fruits derived therefrom we believe to be of inestimable value. We have learned to some extent to pin our faith to the truth on all subjects, as fast as it becomes known to us ; believing that herein lies the sole and sufficient ground of all human success.

REV. JAMES T. BIXBY:—

It is both interesting and propitious to see Christianity returning thus to that Asiatic continent in which it had its birth.—The fact to which those eminent Hindu thinkers, Keshub Chunder Sen and Protap Mozoomdar, have called attention, namely, that all the great religions are of Asiatic origin, is significant ; and it is quite probable, as they maintain, that when the figure of Jesus and the principles of the Gospel are interpreted by Oriental faith and the spiritual insight of the Eastern nations, they may be illuminated with a fresh and inspiring light, which may redound to the permanent gain of humanity,—not only benefitting the Mikado's Empire, but in

due time reflecting back a new tide of spiritual devotion and rational comprehension of the highest themes that concern the human soul, to our Western land.

REV. S. M. CROTHERS:—

Please express for me my joy over the great onward step which is being made by the Unitarians of Japan.

GEORGE L. CARY, *President of the Meadville Theological School*:—

It would have given me great pleasure to express my deep interest in the work in which you are engaged, and to have borne my testimony to the great importance of the mission of education now so well and hopefully established. Especially am I interested in the work of the Japanese Theological Seminary because it is conducted on principles identical with those which govern the administration of the Meadville School. I beg that you will express to your colleagues and the students of the Senshin Gakuin, my hearty sympathy with them in their efforts for the dissemination of the best results of philosophical and theological scholarship, and for the cultivation of a catholic and truth seeking spirit among men.

REV. ROBERT COLLYER:—

I wish I could be with you at the dedication of your Unity Hall. It would be a day to be glad for all my life, but I can only send you my blessing, my choicest and best.

Many a time I have thought of you dwelling there in the wonderland, and striving with those like-hearted for the noblest and the best. And more than once I have said, I would love of all things to go to Japan to witness the advent of her new life, so full of all fair promise. You are in the spring days of that life, helping to break up the fallow ground, and to sow the good seed of the kingdom. I am on the snow line of the years and must stay where I am. May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you on your happy day and for ever more.

MISS MARY E. CLEVELAND :—

I shall look with interest to the progress of Senshin Gakuin. May it prove a power in your community that posterity shall mark with highest honors, and make stronger the ties which already join the Occident to the Orient!

REV. LYMAN CLARK :—

I must be content with sending cordial congratulations and greetings upon the happy occasion. The course of study has been examined with much interest, and my judgment approves most sincerely the plan of giving the students a combination of the best things of the religions and literature of Japan.

MR. V. D. DAVIS :—

It appears to me a wise and most admirable feature of your work, that you do not simply try to force your own opinions and methods upon the people of Japan, but rather make yourselves their friends and servants in the cause of Eternal Truth, to quicken what is independent and original in their deeper life, that in them, also, in due time the spirit may have free way, and lead them to a religion, which shall prove to be truly of this people and for the people; not a foreign imposition, but indeed the gift of God.

REV. THOMAS DAWES :—

May the new building stand secure for many years to be a shelter for those who, in unembarrassed intellectual freedom, shall seek for the life giving truth, and when they find it shall devotedly and thankfully receive it into good and honest hearts that are determined to prove their gratitude to the supreme and loving Giver and Source of all truth, by faithful obedience to His will!

REV. CHARLES F. DOLE :—

May all good and beautiful things come to Japan from your school, as light streams from the sun! Your mission is a splendid and daring one, namely to possess a nation with the great

thought that we are the sons of God. Outside this mission all life loses its joy and worth.

HON. HORACE DAVIS :—

I can understand the pride and satisfaction with which you must look upon this crowning of your work ; you who laid the foundations of the school and watched over it with such unwearied care. Accept my personal congratulations, and my satisfaction that our liberal faith has a permanent foothold on Japanese soil. I hope it may bring peace and assurance to its followers, and their zeal may be known far and wide by their works and their lives.

MRS. CAROLINE H. DALL :—

I should be delighted to join in the dedication of Yuiitukwan. Delighted because I believe that the religious influences which will go out from that hall, will tend to purify and uplift life rather than to disseminate doctrine.—All the friends who unite with you, to dedicate your hall will tell you of spiritual things,—I want to help Japanese men and women to be honest workers in both spiritual things and material things.—“The spirit giveth life.” Honest life. See that you carry your new faith into your works. Do not imitate us where we are weak, and you are strong ; where we are wicked and you have been honorable. Remain Japanese. Keep what we have loved and honored in your men and women,—lovely and honorable,—and add to what you have always had of grace and sweetness, the still greater charm which a living faith in Christian truth will confer.

CHARLES W. ELIOT, *President of Harvard University* :—

I have read with interest the invitation to the dedication of Yuiitukwan. The comparative nature of the studies to be pursued in this institution, the secular name, and the perfect freedom which characterizes it ought to win the sympathy of all persons who appreciate the transcendent importance of ethical and sociological studies.

JOSEPH FERENCZ, *Bishop of the Unitarian Churches in Hungary*:—

I understood from your letter the aim and destination of Unity Hall, and my heart feels a great pleasure at it. May God's blessings be on this institution, and may a great success follow the endeavors of your mission!

G. R. FREEMAN, *Professor in the Meadville Theological School*:—

Let me send my most hearty congratulations, and full sympathy with your purposes and work.

REV. J. P. HOPPS :—

Surely your very programme is a Gospel, but *not to the heathen*. I think the Japanese are very civilized, and hope they will not be too eager to copy us.

REV. GEORGE HEAVISIDE :—

With stronger faith, as years slide on, I hold that a scientific and philosophic treatment of theology is needed by the world rather than the old biblical and authoritative one.—Truth, beautiful truth, is sought for now, not in the religious books of Jews and Christians alone, but in the sacred scriptures of all races, the Japanese included.—Wisdom is *wisdom* coming from Jesus, or Buddha, or Confucius. It is the part of a great teacher's function to point the above out to young men of awakening mind, and, by a habit of catholic eclecticism, to throw the lovely and tender light of reverence on the gracious words of all truth-seekers and truth-speakers. Leave to each soul to fashion its own abiding faith, which shall be its well of water springing up into everlasting life, and simply, in your hours of contact with your students, imbue them with the principles of free, sweet and holy thought.

REV. BROOKE HERFORD :—

I greet you in the name of our Christian faith, which you are advocating in its freedom and its purity. I greet you, also, in the name of many English Unitarians, who watch your progress with the deep sympathy of those who are engaged in th

same work. May God, our Father, build you up as a strong helpful part of the life of Japan, and make you a blessing to that great nation in which is, I think, a large part of the hope of the East! And may this new hall you are to dedicate, ever be the home of religion, humanity and deep, reverent freedom!

REV. JOHN H. HEYWOOD :—

I shall certainly be with you in spirit on the momentous occasion, that prophetic day,—occasion and day in such entire harmony with the “World’s Parliament of Religions,” which has recently filled and thrilled our minds and hearts, and made more precious and inspiring the great Teacher’s words,—“To this end was I born, for this cause came I into the world, that I should bear witness unto the truth.—Every one that is of the truth heareth my voice.”

REV. F. L. HOSMER :—

All you say of the object and intended uses of the new hall interests me by its breadth and freedom.—I am glad for the name you have given to your new hall. May it help to that larger “unity” in which all races, all faiths, shall be seen to have one source, and thus bring in the reign of world-wide brotherhood for which all good souls have prayed and labored through the ages!

REVS. JENKIN LLOYD JONES, W. C. GANNETT, JAMES VILA BLAKE, H. M. SIMMONS, F. L. HOSMER, *representing “Unity,” an “Advocate of Universal Religion”*:—

You give your new hall the same simple, noble name that we gave our little Western paper fifteen years ago, when we marked and named it for a religious ideal and not sectarian idea,—“Unity,” not “Unitarian;” and your watchword of dedication, “To Truth, Righteousness and Peace,” is but another wording of our motto, “Freedom, Fellowship and Character in Religion.” So you, the professors and students in the school in Tokyo, and we of the “Unity” band in Chicago, are kinsmen in the spirit; and kinsmen should send greeting to each other on a day that is joyful for either. Let us, therefore, congratulate

you on your entrance into the new building and all the new opportunities it will open to you. May it serve, in many ways, for many years, to increase light and love in the Island Empire of old Asia!

REV. R. JENKIN JONES, *Representative of the Unitarian Churches of South Wales* :—

Success and prosperity to the new movement for the uplifting of our brilliant cousins in the Far East.

JOHN KOVACS, *Professor in Kolozsvar University, Hungary* :—

May God bless you in your work! Your institution, no doubt will be the means and center for spreading noble Christian views in the Eastern part of Asia.

REV. ARTHUR MAY KNAPP :—

As you must know, nothing would give me greater pleasure than the privilege of being present on an occasion which to me has more of significance and interest than any other related to my life's experience.

Drawn to Japan as I was by interest awakened through prior acquaintance with some of her sons here in America, and sent as the representative of an association which desired, if possible, to make a new departure in the relations existing between Christianity and Eastern religions, the unique character of the experiment to be tried by the Unitarians in Japan has lent to it a peculiar and absorbing attraction.

And I am glad to feel and to know that this unique character is being continued and emphasized in the undertaking which you have now accomplished in the erection of your new building.

If it fulfils its purpose, as I feel sure it will, it will serve to hasten the day when nations and races will be seen helping each other in the realms of religious thought, no longer in the spirit of assumption but in that of reciprocity.

The heartiest wishes for your continued success and prosperity.

REV. E. Q. S. OSGOOD :—

I wish you a hearty "God speed," in your endeavors to advance the cause of a rational and ethical faith in this venerable country. May this faith planted along such liberal lines, be a source of comfort and hope to many laden hearts! It is surely fitting that science and philosophy should here go hand in hand with what is most ennobling in religion.

MRS. MARY A. LIVERMORE :—

To visit Japan would be to realize the dream of half a life time; but to visit it on such an errand would give me added enjoyment. It would pay for the expense and fatigue of the long journey to meet the Japanese people who are interested in the ethical and religious questions which concern all human beings, and who have assisted to erect a hall consecrated to their study. May the highest knowledge be obtained by them! And may Unity Hall become to them the very temple of truth!

REV. WILLIAM H. LYON :—

I am very glad to think of your having a local habitation as well as a name in Japan, and wish only that it were more worthy of the message you bear, or our respect for the enterprising and intelligent nation to whom you bear it.

MR. ARTHUR T. LYMAN :—

It is most unusual and most cheering to be received in a foreign country with such wonderful willingness and desire to hear what we consider to be vital truth, and to have it received by people of such appreciation and intelligence. And one of the best things about it seems to me to lie in the fact, that the Japanese are not only willing and intelligent hearers but that they are ready and determined to take up themselves the work of teaching this truth and life to their countrymen.

D. G. LYON, *Professor in Theological School, Harvard University* :—

I send my best wishes for the day and for the future of the institution. May Unity Hall prove to be a source of intellectual, social and religious light to Japan!

MISS MARIAN PRITCHARD :—

I rejoice to see that you are making your basis so broad and open,—making no hard and fast line between sacred and secular (so-called) subjects.—It is only—as Carlyle says—by using “armed insight,” and seeing through “the clothes” into the soul, that we can do real good.

REV. F. L. PHALEN :—

I rejoice in the principles for which Unity Hall stands. Go on, “lifting as you climb.”

REV. FRANCIS G. PEABODY, *Acting Dean of Harvard Theological School* :—

While I can not hope to be with you, I beg to send the most cordial greeting both from myself and from the Theological School of Harvard University, which I have the honor to represent. The same dedication to truth, righteousness and peace represents the spirit of both our institutions. Among our most excellent students here are some young men from Japan, and among our dearest and most trusted brethren we name you who have gone from us to your distant work. May the blessing of our common Father be upon your task of uniting the spirit of the East with the spirit of the West, and as knowledge grows among you may it bring with it the deeper reverence and faith!

REV. THOMAS R. SLICER :—

Believing, as I do, that there is a genuine ethical passion and a divine inspiration in simple Christianity, as taught by the representatives of our Unitarian faith,—I look forward with eager anticipation to that better Christianity which, in Japan, shall show that the older forms, with all their good, still had lost that which is best; the simplicity of moral enthusiasm of Jesus for God—our Father,—and the simplicity of practical ethics as seen in the declaration of Jesus of the brotherhood of man. It would seem easy to transfer this sense of brotherhood to a people so polite and regardful of each other, as the Japanese are; but I suppose that beyond the forms of speech, and gentle courtesies of common life, there is a deeper sense of man as

man, which is the distinguishing peculiarity of the religion of Jesus. This has its ground, indeed, not only in the humanity of the race, but in the humanity of God, Himself ; and, as sharers of His life, like flocks that drink at one fountain, we go to the pasture-land under the same shepherd's care.

I bid you a hearty God-speed, in the noble work of training the Japanese youth in those studies which shall give them a message to their time, that shall be constructive, affirmative and inspiring ; and nothing will give me greater pleasure than to hear, that in that far-off centre of light there has sprung up a new radiance, in which the Japanese, themselves, shall realize that the day-dawn from on high hath visited them.

MISS ANNA SWANWICK :—

It is one of the saddest features of our modern civilization, that, in the great majority of Christian churches, freedom of thought, man's highest prerogative, should be embarrassed by the imposition of antiquated formulas and creeds, thus rendering the honest search for truth, by their ministers, an impossibility.

Had science been thus fettered by the inadequate conceptions of a by-gone age, the brilliant discoveries in the various fields of physical research, revealing the laws which govern the universe, and unveiling, to our astonished gaze vast areas in time and space, would never have been made.

Accordingly, I feel the deepest sympathy, not only with the objects to which your Senshin Gakuin is devoted, but also with the methods therein employed, which are in harmony with the truth-loving and truth-seeking spirit of the age.

REV. J. T. SUNDERLAND :—

Perhaps I feel a deeper interest in the purely educational part of your mission because of my own close relation to the university located in this place, (Ann Arbor, Mich., U. S. A.) which, for a decade or more, has had among its students each year, from six or eight to thirty Japanese young men, many of whom have been members of my congregation, and with some

of whom I have formed close and valued acquaintance and friendship. It has been gratifying to know that a considerable number of these have gone back to their homes to be promulgators of Unitarian thought among the Japanese people. Our experience here proves that Liberal Christianity particularly commends itself to educated, thinking young men. Your experience in Japan is doubtless the same. For this reason I rejoice that you are making your work so largely educational.

You propose to dedicate your new Hall "To Truth, Righteousness, and Peace, through Faith in God, for the Good of Man." You could not dedicate it to nobler, larger, or more enduring ends.

Congratulating you heartily on what you have accomplished in the past, not only in education but also in the other departments of your work, I pray for the blessing of God upon your future.

REV. HORATIO STEBBINS :—

I send you cheerful salutations on the occasion of the dedication of Unity Hall. And I send greetings of good fellowship to all associated with you through faith in the ever-living God, who is above all, and through all, and in you all.

I hope your studies, your worship and your work, pursued in the love of truth and the service of man, will lead you into all truth, and that the truth will make you free.

We live in a time of great breaking-up of religious thought. You are happily free from the entanglements that vex Christendom, and, if led by the spirit of truth, may rise above the narrowness of sectarian thought to that which is universal, human, and divine. Religion is the great human fact, revealing to us our relations to God and our fellow-men. To this all studies, all philosophy, history, art, literature, science are tributary. To know how to live in the world with one another, trusting that our Maker is the best of all beings, and that the human world is for some greater good and nobler end, in which we all may share as workers with God ;—this is the great conviction, the sublime trust, the glorious hope.—Salute the people at Unity

Hall. "God, who at sundry times and in divers manners spake in time past," still speaks to his people of every nation and tongue. He who hath ears to hear, let him hear!

REV. PAUL SABATIER :—(*Translation*).

I am filled with joy at hearing of the dedication of Unity Hall, and I must send you my fervent congratulations, my cordial sympathy, and my hopes for the success of your admirable undertaking. *Si Deus pro nobis, quis contra?*

BARON FERNAND DE SCHICKLEY, *President of the Délégation Libérale des Églises Réformées de France*:—(*Translation*).

Above all I wish to express to you the sympathy with which we follow the work of the mission of the American Unitarians in their new field of labor; how we understand the interest which ought to awaken in a country like Japan, so open and ready as it is for the aspirations and progress of this modern era; what hope we have that it may please the Sovereign Master of all things to use the noble institution, which you found to-day, for the diffusion of enlightenment, for the sake of social progress, and for the advancement of his kingdom.

C. P. TIELE, *President of the Society of Remonstrants, Holland; Professor in the University of Leiden*:—

The methods to be employed and the principles to be followed in your new school are the same as those followed and employed in the university and in the religious community to which I belong; and the spirit which animates you is no other than that in which I, now for forty years, have tried to live and work, as a seeker after truth, as a writer and as a teacher.

So I cannot but feel the liveliest interest and the warmest sympathy for the institution now founded by you with the help of many friends of free research and true theology.

That the historical and psychological study of the Philosophy of Religion and the Comparative Study of the Great Religions of the world take such a prominent place in your programme of instruction, must be very satisfactory to one like myself, who has devoted his life to those departments of mental science.

May Unity Hall flourish and increase and spread the light of truth and the blessings of Christian civilization far and wide among the richly gifted people of Japan!

C. H. TOY, *Professor in Harvard University Theological School* :—

The aim represented by the Senshin Gakuin is of fundamental importance for the well being of society and the progress of the race. I do not doubt that Unity Hall will effectively contribute to its realization. I send brotherly greeting to its friends, with earnest wishes for a career of prosperity.

REV. GEORGE A. THAYER :—

The seekers for the truth and the lovers of humanity and the good from the West, send rejoicings to their brothers in the East upon the opening of a hall of Unity wherein representatives of the two hemispheres may meet in mutual respect and trust to study the deep things of the life eternal.

Out of such modest beginnings who shall foresee what mighty blessings may flow to America, Japan and the earth!

Success to the most daring hopes of its projectors!

REV. LEWIS G. WILSON :—

The interests of our movement in Japan are very real to me. I believe Unity Hall has a mission which is peculiarly its own, needing all the sympathy and material aid of all loyal adherents of the rational interpretation of God and Christianity.

“Dedication Day,” I doubt not, will be all that it deserves to be, a “red letter day” for the band of earnest workers whom we think of so often, on the other side of the globe.

REV. CHAS. W. WENDTE :—

In spirit I am present at your dedication. You have my best wishes for your continued success. I should think that the mission was now on a thoroughly practical and useful basis.

REV. A. WALKLEY :—

May the one God of all peoples bless Japan, its noble people, and our cause in the midst of that people.





LECTURE ROOM, YUHTZUKWAN.



LIBRARY AND READING ROOM, YUHTZUKWAN.

YUITSUKWAN BUILDING FUND.

RECEIPTS.

	<i>yen.</i>
Cash on hand April 11, 1892:—	
Proceeds of sale of Iigura Hall, 1891.	490.00
Deposit with Japanese Government for the Magazine, returned, 1891.	500.00
All Souls Church, N.Y., sent to Rev. Clay MacCauley for general purposes, \$500.	634.90
Balance in favor of Japan Mission from A.U.A. at close of year, Nov. 1, 1891.	1135.81
Sundry interests on above funds.	181.30
	Y. 2942.01

Appeal for \$4000-00 made to the Churches in America, April 11,
1892, to which responses were made as follows:—

	<i>yen.</i>
June 12. Third Church, Dorchester, Mass. . .	121.00
July. Unity Church, Boston, Mass. \$100. . .	143.88
July 15. Funds contributed from several churches and friends, through Rev. Geo. Batchelor. First remittal \$770.18.	
Mrs. Rogers.	\$ 5.
Miss. G.—	5.
Rev. G. S. Shaw.	5.
A lady.	1.
Hingham, First Parish	20.62
Concord, Women's Alliance	25.
Dedham, Women's Alliance	50.
Lowell, Women's Alliance.	50.
Lowell, other friends.	20.
Yonkers, First Unitarian Church . .	15.30
St. Paul, Unity Church	20.
Littleton First Cong. Society.	40.
Littleton Sunday School.	10.06
Friend, by Mr. Kitashima	10.
Plymouth, Mass., First Parish	25.
Kennebunk, Me., friend.	5.
Milwaukee, First Unitarian Church . .	12.50

Rochester, N. Y., by W. C. Gannett.	
Coonley Fund.	10.
Sam. Wilder.	25.
W. C. Gannett	5.
Aurora, N. Y., M. Wells.	10.
Mankato, Minn., C.A. Hawley	12.
Boston, Church of Disciples	136.70
Milton, First Parish.	10.
Quincy, Mass., Guild of the Great Teacher.	10.
Washington, D.C., Lend a Hand Soci- ety, All Souls.	10.
Philadelphia, First Cong. Unitarian Society	222.
	<u>\$770.18 = 1098.53</u>
Aug. 20. Rev. George Batchelor. Second remittal:—	
Rev. R. R. Shippen.	\$13.
Milton, First Parish, additional.	5.
Cambridge, First Parish.	142.
Yonkers, additional.50
Taunton, Women's Alliance	50.
Norfolk Conference collection	17.50
Salem, Francis H. Lee	10.
Boston, Norfolk Church	11.27
Ithaca, N. Y.	30.
Dublin, N.H., S.E. Taggard	10.
By W. C. Gannett.	
Chicago, Miss A. A. Ogden.	2.
Polo, Ill., Alvin Joiner.	5.
Friend.50
	<u>\$296.77 = 420.20</u>
Aug. 6. Hajom Kissor Singh, India. 5 Rupees	2.21
Oct. 31. Hon. Horace Davis, California.	100.00
Nov. 15. Rev. H. W. Hawkes, England, £27.	165.00
Dec. 14. Third Church, Dorchester, Mass., add'l.	11.72
Dec. 14. Sunday School, Seattle, Wash.	3.58
Nov. 1. Balance in favor of Japan Mission from A.U.A. Nov. 1. 1892.	1234.74
1893.	
Jan. 6. Interest on deposit of yen 3063.01 at 3 % for six months.	45.95
	<u>Y. 2066.12 Y. 4222.70</u>

Total amount collected and transferred to Japan Mission from America etc., in response to the "Appeal," was thus about \$1400=*yen* 2066.12 a little more than one third the sum asked for. Total amount gathered from other sources was *yen* 4222.70. Altogether *yen* 6288.82.

At the opening of 1893 the Building Fund stood at this figure. Afterwards, from Rev. George Batchelor, as below noted, \$483.25 was received, bringing up the sum asked for in our appeal, to nearly half the sum needed. After January 6, 1893, additions to the Fund were made as follows:—

Brought forward.	<i>yen</i> 6288.82
1893.	
Mar. 30. R. Masujima.	200.00
Mar. 31. Deposit money to secure rent of Kanda Chapel, returned.	30.00
April 14. Rev. George Batchelor, third re- mittal £74.12.10 :—	
Weston, First Parish Friendly Soc.	20.
C.D. Bradlee D.D.	10.
Boston, through friend.	50.
F.G. Peabody D.D.	10.
Newburyport, B.H. Swazey.	25.
Washington D.C., No Name.	50.
Rev. A.M. Knapp.	200.

\$365.00 = 546.97

June 16. Interest on funds in One Hundred Nineteenth National Bank.	1.38
July 9. Interest on funds in Hongkong and Shanghai Bank.	
Aug. 14. Draft on A.U.A. First Draft on loan of \$3500, \$1200 ad. .62½.	1927.71
Aug. 14. Sundry small amounts returned to Japan Mission and placed to credit of this Fund	16.00
Nov. 1. Draft on A.U.A. Second draft on loan of \$3500, \$1200 ad. .60.	2000.00
Nov. 14. E. A. Cushing, Dorchester, Mass., £20.10.8	172.15
Nov. 14. Richard C. Humphreys, \$25.	41.66
,, 30. Draft on A.U.A. Third draft, com- pleting loan of \$3500, \$1100 ad. 58.	1896.55
Nov. 1. Balance in favor of Japan Mission from A.U.A. at close of year Nov. 1. 1893.	1587.42

Nov. 1. Rev. George Batchelor,* fourth remittal; \$118.25.

Friend.	50.
Rev. C. F. Dole.	25.
Miss Ellen C. Morse.	5.
John F. Potter	11.25
Mrs. James Wells	1.
Mrs. S.T. Russell	25.
Charles R. Fay.	1.

\$118.25 = 190.72

1894.

May 1. S. Ogawa...	20.00
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Total Receipts Y. 14933.57

EXPENDITURES.

1893.

Feb. 8. Lot in Shiba, purchased	Y. 3800.00
„ „ Agent's commission	100.00
„ „ Transfer, trust deed, government stamp per R. Masujima, Esq.	100.00
Mar. 30. Attorney's fee, for services to date	355.27
May 3. Temporary fencing and survey of lot.	74.92
June 21. Foundation, two fifths of cost.	227.48
July 10. „ „ „ „	227.48
Aug. 3. General contract, first payment.	1000.00
„ „ Architect's commission to date.	125.79
„ „ Foundation, final payment.	143.74
Sept. 20. General contract, second payment.	1960.00
„ „ Architect's commission, second payment.	156.50
Nov. 1. General contract, including architect's commission, third payment.	1296.00
Nov. 9. Insurance on Unity Hall for \$6500, one year $1\frac{1}{2}\%$	97.50
Dec. 21. General contract, fourth payment.	1500.00
„ 28. Electric light installation.	350.00

* In a letter from Rev. George Batchelor lately received, he writes that, in addition to the sums above remitted by him he has yet from "A Few Friends," \$15. This makes the sum total contributed through Mr. Batchelor \$1565.20.

1894.

Jan. 10.	Architect's commission, fourth payment	120.00
Jan. 10.	Boiled oil for painting outside of hall	40.00
Feb. 10.	Attorney's services.	35.00
„ 19.	Special contracts with builder, including architect's commission	648.00
Feb. 27.	Shellacing floors and woodwork inside the hall	105.50
April 6.	Sundries, as per memo 3	88.65
„ 7.	Boundary wall and gates.	763.00
„ „	Porter's lodge.	160.00
„ „	Sundries, as per memo 5	64.64

Y. 13509.47

FURNISHING &c.

1893.

Dec. 31.	Two hundred fifty chairs for hall.	130.00
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1894.

Mar. 14.	Platform desk, settee and chairs.	110.48
Mar. 24.	Laying out grounds, gravel for walks, &c.	127.50
Feb. 26.	Desks, tables, book cases, &c., on account.	150.00
Mar. 30.	Framing of hall name and lettering of motto.	14.00
April 18.	Desks, tables, book cases, &c., to balance account.	137.13
May 31.	Geta box, black boards, hat rack, writing desk, &c.	29.35
May 31.	Dedication exercises, memorial pamphlet (on account), use of organ.	293.50

991.96 = 991.96

Total Expenditures. Y. 14501.41

Balance. 432.14

Y. 14933.57

ENDOWMENT FUND.

In last midwinter, when it had become evident that Yuiitzukwan would be completed with a balance in favor of the Building Fund, it was decided to place that balance to the credit of a fund which might gradually increase, and at length become the source of a good income for the use of Senshin Gakuin. There are also frequent small returns of money to the mission. An Endowment Fund would be a good receptacle for these small credits. Now and then, too, unspecified gifts are made to the mission. The fund would be the best treasury for such monies, now that the head quarters building is completed. It was thought moreover, that were there a permanent fund whose income could be used for the school, some friends might be induced to look after its increase in the way of bequests &c., so that in time Senshin Gakuin might become much less dependent than it is upon the treasury of the American Unitarian Association. There is no question as to the important and beneficent part which Senshin Gakuin may have in the higher development of Japan in this new era of the country's history. It is of great consequence, therefore, that the institution should become financially strong and independent. Our "Endowment Fund" is here exhibited that it may find supporters among the friends of our work.

On January 20th last, a gift of 100 *yen* from Hon. Horace Davis, of California, U.S.A., was received without directions as to its use. That sum was made the nucleus of the new fund. To this 100 *yen* was added 50 *yen* from a gift of \$50 to president Clay MacCauley, made in September 1863, from the First Unitarian Church of San Francisco, Cal., (Dr. Stebbin's). To these sums were added various unappropriated credits of the Japan Mission, making on January 20th 1894, a fund of 257.80 *yen*, with which amount our Endowment Fund was begun. Since that date, various small amounts of money have accumulated as returns from the publication department &c.; and these, together

with the balance remaining from the Yuiitzukwan Building Fund 432.14 *Yen*, make our Endowment Fund at date of writing, May 31, 1894, *Yen* 702.40.





ASSEMBLY HALL, YUIDZOKWAN.



Catalogue

of

Senshin Gakuin.

(School for Advanced Learning.)

1893-1894.

SENSHIN GAKUIN.

FACULTY.

CLAY MACCAULEY, A.M. *President.* Professor of Philosophic and
Historic Theology.

WILLIAM I. LAWRENCE, B.D. *Secretary.* Professor of Biblical
Criticism and Exegesis.

GARRETT DROPPERS, A.B. (*Professor, Keiōgijuku University*). Lec-
turer on Sociology and Social Ethics.

HAJIME ONISHI, *Bungakushi.* Lecturer on Psychology, Ethics
and the History of Philosophy.

JITSUNEN SAJI, *Shingyogakuin.* Lecturer on the Religions of
Japan.

HISATO KIKUCHI, *Bungakushi.* Lecturer on Japanese Classical
Literature.

YETSUKEO MASHINO. Lecturer on Christian Theology.

YAICHI HAGA, *Bungakushi.* Lecturer on Japanese Grammar and
Rhetoric.

STUDENTS.

SENIOR CLASS.

TOKUSUKE SAMURA Yamaguchi-ken.
TOMOSHIRO TANAKA Osaka-fu.

MIDDLE CLASS.

IWAO HASUNUMA Ishikawa-ken.
KUMATARO HONDA Wakayama-ken.
YOHEI IITZUKA Chiba-ken.
YOSAKU OBARA Ishikawa-ken.

JUNIOR CLASS.

YOSHIO ANDO Yamagata-ken.
MASAO BABA Saga-ken.
HATSUJIRO HARAYA ———
SADANOSUKE MAYEDA Osaka-fu.
SUNAO MATSUYA ———
KOTARO SUGIMURA Wakayama-ken.
NANZO TAKEUCHI Miye-ken.

SPECIAL STUDENTS.

SOSHO YEMURA Gifu-ken.
TEI INOUYE Yehime-ken.
KUNIIHIKO IZUMITA Saga-ken.
CHIYOMATSU OSUKA Tokyo-fu.

CONSTITUTION.

PREAMBLE.

This institution has been established for the purpose of promoting the philosophic and scientific study of religion, of ethics and of social order, together with the practical application to life of the results of such study.

ARTICLE I. NAME.

This institution shall be called the *Tokyo Senshin Gakuin*.

ARTICLE II. OFFICERS.

The officers of this institution shall be a President, a Secretary, a Treasurer, and a Board of Government.

ARTICLE III. BOARD OF GOVERNMENT.

The Board of Government shall consist of the President, the Secretary, the Treasurer and the members of the faculty who have the grade of professor, *provided*, that those members of the faculty who are active members of the Board at the time of the adoption of this article, shall remain members of the Board during their official connection with the school. The Board shall have power to make its own rules and regulations, and shall have full direction and control of the school, within the limits fixed by this constitution.

ARTICLE IV. QUALIFICATIONS OF STUDENTS.

Persons of good moral character who are in sympathy with the purpose of the school, as expressed in the preamble to this constitution, and who are graduates of institutions of a grade equal to that of the Higher Middle Schools of Japan, or who show upon examination sufficient scholarship, may become students of this school.

ARTICLE V. COURSES OF STUDY.

The Course of Study in this school shall include :—

1. The Philosophy of Religion,—a psychological and historical inquiry.
2. A Comparative Study of Religions.
3. Biblical Criticism and Exegesis, including Exposition of Christian Doctrine.
4. General Christian History.
5. The History of Rationalism and of Occidental Philosophy.
6. The Religions of Japan and Oriental Philosophy.
7. Theoretic Ethics.
8. Social Ethics.
9. Homiletics and Pastoral Care, and such other subjects as the Board of Government may prescribe.

It is desirable that students shall employ their vacations in large part as advised by the Board of Government.

ARTICLE VI. SPECIAL STUDENTS.

Persons of good character and scholarship may become Special Students of any one or more courses of lectures of the school, and, upon satisfactory examination, be entitled to certificates from the Board of Government of their acquirements of the lectures they may have heard.

ARTICLE VII. SCHOOL COURSE AND TERMS.

The School Course shall be extended over a period of three years. Graduates of this School, and of other schools of equal grade, may become Resident Graduates, and pursue their studies under the guidance of the members of the faculty.

Each Annual Course shall consist of two or more terms as may be appointed by the Board of Government.

ARTICLE VIII. GRADUATION.

Students who shall have completed the regular School Course, and shall have passed satisfactory examinations therein,

shall be entitled to receive graduation, and Certificates of Excellence. At the discretion of the Board of Government, students upon graduation, and resident graduates after at least one year's course of study, may receive the degree of Bachelor of Divinity (D.B.) or that of Bachelor of Philosophy (Ph.B.)

ARTICLE IX. AMENDMENTS.

This Constitution may be added to, altered or amended, at any regular or special meeting of the Board of Government, *provided*, that at least three fourths of the members of the Board shall so vote, and that notice of the proposed change be given to the Board at a meeting previous to that at which such change may be made.

FORM OF ENROLLMENT OF STUDENTS.

Sincerely desiring to apply myself to the study of Religion, Ethics and Social Science, and to use the results of such study for the guidance of my own life and for the benefit of my fellow beings, I enroll myself as a student of the Tokyo Senshin Gakuin and hereby agree, so long as I shall remain one of its students, to comply with its rules and regulations.

(Signed)

.....

COURSES OF INSTRUCTION.

PHILOSOPHY OF RELIGION.

President MacCauley.

A historical and psychological study.

1. The beginnings of religion and the development of religion in human history, especially in its Aryan and Semitic forms.
2. Study of the contents of the religious consciousness, and forecasts of religious faith and life in the light of philosophic principles.

This subjects covers the junior and the first half of the middle year's courses. It is treated by lecture, dictation and collateral readings. The students frequently review the lectures, and are expected to write essays upon pertinent, specified topics.

COMPARATIVE RELIGION.

President MacCauley.

A historical study;—exposition and comparison of the doctrines in which the fundamental ideas of religion appear in the great religious systems of the world.

This study follows and complements the philosophy of religion, and has place in the second half of the middle year and throughout the senior year.

The purpose of these two courses is to show the naturalness of religion in man and some distinctive characteristics of its historic development; its permanence in the future as a result of the interaction of human nature with its environment; its ultimate unities under manifold forms of expression; and the probable progress of mankind religiously to the acceptance of fundamental principles, thereby to the production of a harmony of faiths, and to the realization in life of common spiritual ideals.

HISTORY OF OCCIDENTAL PHILOSOPHY.

Mr. Onishi.

The junior class has had during the current year an exposition of Greek philosophy from the old Ionian school to Neo-Platonism, receiving also a brief history of the formation of the Church dogmas up to the time of Augustine.

The middle and senior classes have had lectures on the origin, growth and decay of Scholasticism, together with an account of German Mysticism; the various philosophical tendencies of the transition period; the development of Rationalism beginning with Descartes, and of English Empiricism, with its results in France; Kant's Critical Philosophy; and a sketch of the Post-Kantian philosophy in Germany. Especial

attention has been given to the Pre-Kantian movements and to the Critical Philosophy.

PSYCHOLOGY.

Mr. Onishi.

In this course the principles of general psychology were treated. The antecedents, data and method of psychological investigation were set forth. The main facts of nerve physiology were exhibited. Further discussions concerned sensations and feelings, association, attention, relational states of mind, perception, memory, thought, emotion and volition. The middle and senior classes have taken this course.

SOCIOLOGY AND SOCIAL REFORMS.

Professor Droppers.

In this course of lectures the subjects treated were, 1. *a.* The foundation, purpose and aim of the State. *b.* Socialism and Individualism. *c.* Historical development of Society. Feudalism and Modern Society, especially the results of the French Revolution, and the modern economic revolution. 2. *a.* The State as a factor in Society. Views of various writers,—Mill, Spencer and the modern French, German and American writers. *b.* History of State interference and State reforms. Factory Legislation, Poor Laws, Labor Legislation, Charities, State Industries. 3. *a.* Voluntary (non-government) reforms, Co-operation. *b.* History of Profit Sharing. *c.* History of Distributive Co-operation. *d.* History of Productive Co-operation. *e.* History of Credit Co-operation. 4. Comparison of socialistic (State) and voluntary methods of reforms. Modern tendencies.

ETHICS.

Mr. Onishi.

BIBLICAL CRITICISM AND CHRISTIAN DOCTRINE.

Professor Lawrance.

This series of lectures was to be given to the history, contents and interpretation of the Bible. Professor Lawrance however, was compelled, through ill health, to relinquish his work at the end of the autumn-term.

Mr. Y. Mashino.

Rev. Y. Mashino kindly consented to give a course of instruction in "Christian Theology" to Professor Lawrance's classes, during the second term of the year. The first part of his course related to "Christian Evidence," a presentation of arguments in favor of Christianity, from history and experience. Especial emphasis was laid upon Christianity as a spiritual experience, testifying thereby to its truth and value. The second part of the course was devoted to dogmatic theology, drawn from Christianity as a spiritual reality. A third part of the course was critical, distinguishing between "essentials" and "non-essentials" in Christian faith and practice.

THE RELIGIONS OF JAPAN.

Mr. Saji.

The junior and middle classes have studied, historically and critically, the characteristic doctrines of the Japanese Buddhist sects, namely, Hosso, Kegon, Tendai, Shingon, Yuzumembutzu, Jodo, Jenshu, Shinshu, Nichirensu and Jishu.

In the senior class, particular attention was given to the dogmas of the Nichiren sect, the most powerful and popular of Japanese Buddhism. The senior class has also had a course of lectures on Confucianism; a critical examination of the Classics, the Analects, the Doctrine of Means and the Great Learning. The relation between ancient Confucianism and its later forms, especially that of the speculative school during the So dynasty was examined. An exposition of some of the prominent Japanese interpretations of Confucianism was given. A series of lectures upon the distinguishing doctrines of Shinto was de-

livered to the senior class ; comments upon the Shinto scriptures, such as the *Kojiki* (Ancient Records) *Nihonji* (Japanese Records) *Kiujiki* (Old Records) and *Kogoshui* (Ancient Fragments), were given, and an exposition of the traditional founding of the empire made. There was also a critical examination of the later Shinto cosmogony as advanced by Moto-ori Norinaga and Hirata Atsutane.

JAPANESE CLASSICAL LITERATURE.

Mr. Kikuchi.

All the students have has the benefit of these lectures. The *Manyoshu* (Collection of Ancient Japanese Poetry) has been used as text for classical phraseology. The lectures described the origin and development of the native classics, and the reciprocal influences of literature and the people's life. *First period.* a. Ancient poetry, orally transmitted. b. Introduction of Chinese books and Buddhism. *Second period.* a. *Manyogana*. Chinese ideographs, used as phonetic symbols. b. *Kojiki* (Ancient Records). *Norito*. (Prayers and Addresses to the Gods). *Senmyo* (Imperial Proclamations). c. Lives of the chief poets. *Third period, Heian.* a. Influence of Chinese Classics, decline of native literature. b. Development of the *Kana* (native alphabet). c. Revival of native literature. d. Prose classics. *Genjimonogatari*, *Makura-no-sōshi*, *Ōkagami*, &c., &c. e. Poetry, *Kokinshū*, *Gosenshū*, &c., &c. *Later periods.* *Kamakura*, *Ashikaga* and *Tokugawa*.

JAPANESE LANGUAGE AND RHETORIC.

Mr. Haga.

A short course on the science of language, and especially on the Grammar of the Japanese written language, was opened for the benefit of all the students. The study of Rhetoric has been begun.

COURSES OF INSTRUCTION FOR 1894-1895.

It is expected that a teacher, to occupy the chair which Professor Lawrance was compelled to leave, will be present at

the opening of the school in October next. It is proposed that he shall take in charge the department of Christian History and Doctrine, including the rise and development of the authority of the Reason in Christendom, especially during the last five centuries.

Arrangements have probably been made for a course of study in English Literature and Composition under the direction of Dr. Maurice E. Paul, of London, England. This course will be of exceptional value to the students.

There will also be a special study of Oriental Philosophy, conducted by Mr. Nakanishi Gyuro. It is hoped that these lectures will supply a great need among the young men who are preparing themselves to take an active part in the higher development of Japanese thought and life.

GENERAL EXERCISES.

The Unitarian Bungakukai (Literary Society), a society organized and officered by the students of Senshin Gakuin, holds fortnightly meetings for the reading of essays and debate, in order that, as the constitution of the society says, "firm friendships may be made among its members, and their wisdom, virtue and practical power developed."

Each day's exercises of the school are opened with devotional reading and prayer. This service is ordinarily conducted by members of the middle and senior classes.

During the current year, addresses at public religious and church meetings have been delivered by members of the senior class.

REGULATIONS FOR THE SCHOOL COURSE.

ADMISSION.

Applicants for admission must be qualified both intellectually and morally for membership in the classes. The Board of Government demands before all else, that its members be satis-

fied that candidates for the school are of a high moral character. Intellectually, the candidates are required to be graduates of schools of the grade of the Middle Schools of Japan, or to pass examinations in general history, geography, primary science and the English language, such as will indicate a mental maturity sufficient to enable them to receive the instruction provided for in the plan of the institution.

CLASSES AND GRADUATION.

There are three classes, Junior Middle and Senior. The academic year begins the first Thursday in October and ends about the middle of the month of June.

Regular Students, *i.e.* students who have completed the full three years course of study and have passed satisfactory examinations therein, shall be entitled to graduation. Graduates shall receive a Certificate of Excellence, or, if their acquirements have been of exceptional merit, they may receive the degree of Bachelor of Philosophy or Bachelor of Divinity as they may select, subject to the approval of the Board of Government.

Special Students who have satisfactorily completed their chosen studies shall receive a Testimonial of Progress from the Board of Government.

Examinations are semi-annual, just before the vacations. Students who fail to pass an examination and are conditioned for re-examination, must comply with their conditions satisfactorily before resuming their standing in the classes.

SCHOLARSHIPS.

No loans or beneficiary gifts of money are made to students. A few scholarships, set apart as awards of proficiency in acquirement, are at the disposal of the Board of Government. The Board will appoint on the first of November of each year, from among candidates, the students who shall be entitled to the use of these scholarships. The use of the scholarships remains, with their recipients through their school course, conditional upon the excellence of their characters and their advancement in study.

LIBRARY.

The school has now a library of about 700 volumes. These books are classified especially to contribute helps to the courses of study set forth in the plan of the institution. There are approximately, 40 books of reference, 50 works in philosophy, 70 theological treatises, 30 essays in comparative religion, 30 discussions of ethics, 100 volumes of history, 140 works in Biblical criticism, 120 volumes of essays lectures &c., 120 books of literary miscellany. The library is greatly in need of additions to its departments in ethics, sociology, and comparative religion. The list of books asked for in the last "Annual" of the National Alliance of the Unitarian women of the United States, is almost necessary to the good working of the departments for which they are intended as aids. The officers and students of Senshin Gakuin are deeply under obligation to the Women's Alliances of the United States. Most of the books which make up the library came through them, and it is our hope that in the near future the further gifts asked for will be received.

The library is now placed in a fire-proof, yet well lighted, room. It makes good its value to the students by their constant use of its volumes at the several reading tables with which the library room is furnished. This room is opened daily. A card catalogue, showing authors, titles and topics, is almost completed, thereby making library study exceptionally quick and satisfactory.

Further information concerning Senshin Gakuin may be had by addressing "Secretary of Senshin Gakuin, Yuiitukwan, Shikokumachi, Shiba, Tokyo."

CALENDAR.

1894.

- Oct.* 4. Meeting of Board of Government at 2 P. M. Examination
of candidates for admission.
- Oct.* 5. Lectures begin.
- Oct.* 17. Kanname Matzuri.
- Oct.* Festival of Socrates.
- Nov.* 3. Tenchosetzu.
- Nov.* 23. Niiname Matzuri.
- Dec.* 17-21. First Term Examinations.
- Dec.* 24. Mid-winter Holidays.
- Dec.* 25. Christmas.

1895.

- Jan.* 7. Second Term begins.
- Jan.* 30. Komeitennosai.
- Feb.* 11. Kigensetzu.
- March* 20. Shunkikoreisai.
- April* 3. Jinmutennosai.
- April* 8. Festival of Sakya Muni.
- May* 20-24. Senior Class Examinations.
- June* Festival of Confucius.
- June* 10-14. Summer Examinations.
- June* 19. Anniversary Exercises.
- June* 20. Summer Vacation begins.
-

DAWN IN THE EAST!

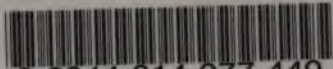
*The light, which in the far-off East arose,
Goes travelling Westward, till its blessed ray
Makes circuit of the earth, and widening day
Spreads from the mountain summits white with snows,
Until the plains and every valley glows,
And all things spring to life along its way—
So to the East the West its debt shall pay
By passing on the light by which it knows!*

*This light is God's great truth revealed to earth—
Revealed through natural channels, as unrolls
The long experience of the race of man.
'Twas in the Orient the light had birth ;
And now the day that glows in Western souls
Sweeps East again and rises in Japan.*

M. J. SAVAGE.







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